Volume XIII Chicago, Ill., September, 1936 Number 6

The Liberalist

TODAY

Think not on Yesterday, nor trouble borrow
On what may be in store for you Tomorrow,
But let Today be your incessant care.
The past is past; Tomorrow's in the air.
Who gives Today the best that in him lies,
Will find the road that leads to clearer skies.

—John Kendrick Bangs.

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XIII Chicago, Ill., September, 1936 Number 6

OPENING SERVICE

Sunday, September 20th, 10:45 A. M.

Subject:

"A Summer of Crisis and Change"

Preston Bradley, Preacher

Entire Service Broadcast by WJJD

With this service our pastor begins his 25th year of his ministry with The Peoples Church of Chicago. Let us all cooperate in every way in making his Silver Jubilee Year the best in the long and splendid history of the Church.

MEDITATION

"Eternal Heart of infinite and divine compassion, we seek in this moment of contemplation and of relationship with Thy eternal self, cleansing from all that would prevent our close affiliation and deep assimilation with Thee. We would, with great reverence and dignity put our hearts in a susceptible relationship with the eternal. Cleanse our lives from all that is dross. Help us to see with that definiteness of perspective. Help us to weigh with that certainty of value that our lives might be deeply enriched and that the spiritual culture so necessary to complete and beautiful living might be ever our primary concern.

This morning a great company of us who have gathered within the building itself, and a vaster company under all sorts of circumstances and conditions listening out there, we envisage them, some in humble little homes, but **home,** some in palatial temples of abode that even great wealth might not be able to substitute for home, some rolling along the highway listening to these words while they are participating in the beauty of the out-of-doors, some ill and for a few moments perhaps have been permitted the quiet and beauty of this service to be brought to them, to those hearts might the entire atmosphere and beauty of this morning come with refreshing strength. Wherever people are in trouble and remorseful and deepened with anquish and regret, and wherever people are stricken with grief, wherever loved ones are ill, O, might we all see, see through the darkened vision of our earth-bound consciousness into the higher vision of the eternally beautiful. Might we know that after every problem has been solved and every pain has passed, and every sorrow has been experienced, that it is all for the final flowering and for the more perfect perfection of life.

So, upon the wings of the morning to every heart, friend or critic, wherever these words fall, might they carry the message of love and might that constructive, creative power which is always a part of love find its uninterrupted way into human hearts.

Infinite and divine Life, it is for our own we pray this day too, our very own, those who are nearest, dearest, and the most precious, whose ears are in the land of the living but who cannot hear these words. In these sorrowful moments when we too must taste the fruits of loss, might that encouragement which we have tried to bring to other hearts find its way now into our heart, and may the spirit of humanity's loveliest flower, who only knew kindness and consideration and love, echo in our hearts as we pray a very old prayer which he taught us, but one which will always be new to the human spirit."

"DO WE NEED ANOTHER REVOLUTION?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 31st, 1936

"Whenever you tune in on the radio, or go most anywhere to hear a speech made these days, sometimes even in a church to hear a sermon preached, very soon you will find the speaker—and it does not matter very much just who he might happen to be, but you will find the speaker using a very familiar phrase, a phrase that is being used with greater frequency all the time, and as we approach conditions which could probably be described as acute and serious, a phrase that we will hear increasingly as

time goes on, and that phrase is this: 'What this country needs.' I am reminded, incidentally, that probably the finest mind that has ever brought the superb qualities of accurate and critical thinking to the questions of government, is the mind of Plato. Plato was one time asked what he considered to be one of the great dangers of democracy. Plato was very much of a modernist, I never apologize for quoting Plato. A gentleman came to me the other day after a lecture and he said to me: 'Doctor Bradley, why do you quote a man that has been dead over two thousand years?' Plato has been dead over two thousand years, he was dead almost 500 years before Jesus was born, and this gentleman said to me: 'Why do you quote Plato?' and my reply to him was that after reading and hearing many of our contemporary minds upon the subject of the philosophy of government, and particularly that peculiarly ephemeral type of contemporary mind which seems to be localized within the confines of the immediate,—that is the usual political mind, I mean that mind which politicians have,—I said to him: 'After listening to all these platitudinous generalities and glittering nothingness about affairs that is 90% of the talk, it is refreshing to find a man who really does know what these problems are,' and I said further 'as far as I can find, Plato is one of the few minds, he, together with John Stuart Mill and John Milton, and one or two others that could be mentioned, seems to possess that fundamental erudition that identifies that type of mind with eternal things.' Minds which are basically integrated, minds which are basically sensitive, sensitive with an awareness that evidences their complete understanding of the dilemma of our modern life, and I said 'it is refreshing to find a man like Plato, because although he has been dead over two thousand years, he is about the only mind I know that seems to know what our modern problems are about, and what the solution might possibly be.' Perfectly startling, but perfectly true. So I might suggest that as the situation deepens and we hear those who have no right to speak dogmatically, because they evidence an intellectual poverty which, when associated with zeal, deepens into a demagogy that constitutes one of the greatest dangers to the American people today—that's our real danger. Our danger is not from lack of resources, it is not from lack of potentiality, it is not from lack of opportunity, it is not from lack of knowledge, our danger is that we have arrived at one of those inevitable cycles in the democratic experiment where people will begin to substitute their own personal sense of ease and security, and in the substitution will be so anxious to have themselves securely fortified that they will listen to any panacea or any wild theory that can possibly be suggested. Then you have actively developing strange minority groups and a highly organized, disciplined, vocative minority group can create serious trouble in a democracy, and they finally. and perhaps inevitably, bring the situation to such a crisis that perhaps the only alternative, by way of preservation, may be that interim dictatorship, which some of the finest philosophical minds, who have paid some attention to the problems of democracy, are beginning to seriously consider. Therefore, of course, the situation becomes increasingly acute, and Plato's observation—I delight in this and I am sure you will—when someone asked him what was the greatest danger democracy had to face, what do you suppose he said? Plato said 'The curse of oratory.' The curse of oratory. It would be a subject for an address in itself to enter into all the ramifications which that idea immediately suggests for the dramatization of truth which is the basis of all true oratory, for the orator is primarily the dramatist and must always be

the artist.

There could be found no defect at all with oratory, just as there can be found no serious defect with power, the defect is in the objectiveness of the oratory and the objectiveness of the power. Power is not to be despised, it is a perfectly natural quest. Most men and most women court power, they love to feel themselves powerful factors. There is a certain amount of personal satisfaction in realizing that you do possess a certain power. Perhaps its most beautiful interpretation is when it becomes self power, that is, when you can develop a pride justified, on the strength of yourself, the power which you yourself control over your own life, over your actions and conduct which inevitably formulates the final destiny of character. So there is nothing to be denied in the thought of power, it is a beautiful thing. I love to see it in the form of machinery, something romantic and masterly in the thought of that great powerful ship plowing the sea while I am speaking of power, and I never get on one of these modern streamline trains and go tearing through the country but I think of power. I never stand, as I have frequently done, in the sheer enjoyment and aesthetic experience, as I have had, in seeing a man take between his thumb and first finger with a minimum amount of personal expenditure of power and turn a switch and control millions and millions and millions of power units in the Niagara Power House. No, it is not power that is the matter, it is the misuse of power. It is men and women who have a faculty of developing power but not the character to utilize it for the benefit of mankind, that is the tragedy of our whole modern world scene.

So these days when you listen to one man after another the first thing that you will hear them say, before they talk very long, is 'What this country needs.' After listening to several of them say that, and with some of the things they said the country needs—I have intimated some of them to you before during the past winter—I told you that one man said that what this country needs is a good war, that would settle the depression. Well, the fact of the matter is that he was right, utterly and absolutely right in regard to his conclusion, not in regard to his premise, but his conclusion was right, for a good war in the United States would settle the depression. If the United States would declare war tomorrow the depression would end, stocks and bonds would go higher than they have been in five years, labor would be absorbed inside of three days, you would see real estate values soar as you have never seen them before, a war would usher in an era of prosperity in this country such as you would never have seen, but O, the inevitable aftermath, that would be the tragedy! For two years, four years, five years when the inevitable balancing of the books took place, and that is the one thing in this present difficulty that so many people seem to be utterly denying. Don't you know that every life has a judgment day? And what is a judgment day? A judgment day is balancing the books. Every nation has a judgment day, and what is the judgment day for that nation? Balancing the books. That principle which is suggested by the phrase 'balancing the books' is an immutable principle of Nature, and because it is an immutable principle of Nature there is no one powerful or strong enough to abrogate that principle. Therefore, when I heard a man say that what this country needs is another good war, I shuddered because I knew how right he was to the contemporary minded man, to the individual who submerges all thoughts of the future results for immediate condition. That's one of the reasons why so many lives tragically fail. We are living in the immediate, we utterly lack the capacity of predicating results! If we could do you think many of us

would do the things we do, If I could predicate ten years, twenty years of life and the results of conduct and action now, don't you think it would have something to do as a directive force of my immediate life. Therefore in this age when men are asking, and I heard them the other day and it suggested the subject 'Do we need another revolution in America?' There are those who tremble at the word "revolution.' They might honorably so, for revolutions imply direct action, and direct action predicates acuteness and immediate decisiveness and a great many people are so constituted that they utterly lack the faculty of embracing what that would actually be. I am speaking now of revolution in terms of direct action. There were moments in the past, as far as we are concerned, where immediate and direct action was the inevitable result of a condition that could not be tolerated, and when a condition exists which is intolerable there seems to be only one way to meet it, and that is with intolerance, for the very philosophy of revolution incorporates the idea of intolerance. No revolutionist can remain tolerant, he must always be intolerant, and, of course, here again as with my original thesis of the talk a few moments ago, depends entirely on the objectiveness of our intolerance. There are some things in life toward which you simply cannot remain tolerant, if you do you are cowards, you are despicable. We cannot possibly assume judgment of temporary conditions to prove final conclusions. There can be but one attitude to assume. Does there ever come a time in human history, will there ever come a time in human history when mankind will be so highly sensitized to the virtues of friendship and co-operation and association that change can be the result of evolving processes and not of revolutionary processes? I believe that that time will come! I believe it because I have utter confidence in the human spirit. I believe it because I believe in the dignity and in the worth of man! I believe it because I believe there are more good people in the world than bad, more honest people than dishonest, more kindly people than unkindly, more constructive people than destructive. In other words everything that has happened in human history thus far has not destroyed my fundamental appreciation of an idealistic tendency in the human spirit! I believe that that is where man's divinity exists and where it has life and vitality! I believe if society and civilization, in these intensely difficult moments that we are in, where issues are being sharply and keenly defined, if we can possibly prevent the explosive quality of society to manifest its destructiveness so that the chasms of hatred would be dug out of the human structure, that would take ages to fill in again, if that time can be prevented I believe that civilization will be in for its greatest era of expression and beauty. That's my sadness of Europe. That's my sadness of all forms of our contemporary evolutionary idealists. The revolutionist is always in a hurry he never can wait. A man who has a revolutionary temperament is always an indivdual of haste, always spasmodic, always an extrovert, a type of individual who believes in a philosophy of force as able to achieve that which only constructive growth can possibly evolve. Therefore, when you get a society temporarily at 6's and 7's with all sorts of cross currents, you must seek for the stabilizing influence. That changes are necessary, who can deny? That injustice stalks the land, who can deny? That industrial iniquity is grasping for its right to live, who can deny? That security and safety which ought to be the result of all honorably lived lives has been suddenly destroyed and mutilated, who can deny? That all these things exist, who can deny, and yet when you or anybody seriously consider active objective

through force to change wrong—please remember that you are dealing with an explosion that can never be controlled and would set back human history from five to eight centuries. What do I mean by the explosive type? Take this type of men today of the Black Legion, the black terrorists, take men of that type, nobody knows the extent of the secrecy and the machinery of that despicable and unmentionable group of men—I have not the remotest idea but what there are some members of it listening to those words this moment. That organization unquestionably has ramifications that have not yet been discovered, and when you, in a civilized status, in a civilized community, among civilized people can get men of intelligence (so-called) who have been fed up by a type of superpatriot, who has done nothing but destroy and criticize and slash every effort made in the United States for the past two or four years to help remedy our industrial situation, when you get men who have listened to a certain pseudo type that has altogether too much attention paid to it in the recent past, when you get men building within a republic, with our tradition and spirit, that only native-born, white Protestants constitute the safety of society and make up their minds to kill everyone who interefers with a program of that sort, and have done it, and they have done it within 300 miles of this church building, when you get in society a group of men like that who are actually operating and actually working in the frenzy of their fanaticism, they constitute a revolutionary type that are not patriots, they are destructionists. Any man in this America of ours, with this great cosmopolitan citizenship of many races and many religions and many colors, who starts out on the thesis that only a white, Protestant can be a patriot, THAT MAN IS A LIAR! There are thousands and thousands of loyal Americans just as loyal as some of the commercial patrio who are making profit out of pa riotism and who are organizin hatreds against people in t United States because of the color, because of their race a because of their religion! A America does need another rev lution on this basis, a revoluti which will be constructively cri cal for Americans to participa in, namely: that we shall have new idea of what American dem cracy means, and not turn o country into a madhouse or insane asylum as they have do in Germany, and in Italy, and Russia! (Applause) That is t kind of a revolution we need! these people want to take in consideration the dogmas and t theories of the Hitlers and t Mussolinis and the Stalins of t world to smash up America, l them go back and let them do t smashing among the people fr whom they learned their lesso

We have come to that crisis America. Do you know what t world program is now? I am g ing to give it to you as the co cluding part of the address of t morning, the world program. know that I am jeopardizing r own condition by the utteranc of this morning, I am only cre ing bitter enemies. Well, t time has come, my friends, in t America, when no man can st to consider how many enemies is going to make—that time past. I don't want enemies, I no man's enemy, although the may be many enemies towards r Any man will be who holds to t traditions of American freedo It is going to be the most impo ant three years of the history America, and if you hold firm a stand true, you are going to tried in fire. There will be limit, none. There are those n who have become so blind, w have become so surfeited w propaganda, who have been t that the Jews, the Roman Cat lics, the Lutherans, the Unit ians, the Japanese and everyb else, are all in conspiracy agai

America and that we are going to have all this fighting, internal strife and difficulty, and if you stand firm these days and in the future—just remember, it is going to cost you something, it is going to cost you something, if you are going to try and preserve American traditions. That's what I believe in! My patriotism to me is almost a religion. This great experiment of the western world, what is it, free speech, no policeman in this room or auditorium today can walk to this platform and say: 'Doctor Bradley, you cannot speak another word.' No one can say to us, as we meet peaceably here and practice the amenities of decent society, that this church must be dismissed!' Don't you see what America means? FREE SPEECH! FREE ASSEMBLAGE! FREE AMERICA! And they don't want to keep it free, they want to kill free speech, they want to kill free press, they want to kill free radio, they want to own and dictate and control—the Black Terrorist who would destroy liberty in the name of patriotism, DESTROY LIBERTY IN THE NAME OF PATRIOTISM!

Now the great world program that I shall develop further next Sunday because I cannot take the time necessary for me in order to get a train and I cannot exhaustively give it this morning, but I want to say this: the world program of the world revolutionists who believe now in creating a world spirit by which all these things shall be killed, revolution stalks the land even in America, and every man becomes afraid to enter the portals of his home, afraid to be out in the night! If you knew today the number of important men and women in the United States who never leave their homes without a bodyguard, you would be shocked as free Americans! If you knew the tactics, the spasms of insanity and madness that have now settled down upon a great many people in various groups and organizations in America! I know some of them and I know some of their experiences. They will stop at nothing, but what a great age in which to live, what a glorious thing it is to have the privilege. So here is the setup for the world revolution.

First, the inevitable destruction of the British Empire, which includes the British Navy and the British Naval Police of every infested area of the world. They are saying now: "Britain must go! Get rid of Great Britain! Smash the empire, the commonwealth of nations! Smash the British Navy, as one of the first steps!' Second: 'Smash the Roman Catholic Church and all that it stands for! The Roman Catholic Church must be smashed!' Please, my radio friends, don't misunderstand me, any of you who might have just tuned in. I did not say that. Somebody will write me a letter this week—I did not say any such thing, I am merely giving you a world program which has come to me from Europe and my authority comes through some spies in the camp of the world revolutionists. The whole of the world is suffering and surfeited with espionage. There is no organization, there is no political party meeting or convention, not even a church that is not surfeited with spies. The whole land is covered with spies, spies, spies, the land is full of them.

Well smash the British Empire first, second, the Roman Catholic Church, and then UNDERMINE THE SECURITY OF AMERICAN CITIZENS IN THEIR CONFIDENCE IN DEMOCRACY! That is a part of the world program, and when I see many evidences—our own newspapers are doing it, sometimes our so called statesmen are doing it, they are feeding fuel to the flames of America by their own attitude, their own articles, their editorials, cartoons, they are feeding fuel that democracy is a failure in America, that America is rotten to the core and that the whole thing is going to smash, AND IT IS NOT TRUE!

No ONE man in this country is going to wreck it, and no political party, and whether you like Franklin D. Roosevelt or whether you don't, whether you are a Republican or a Democrat, make up your mind that Franklin D. Roosevelt cannot wreck it, nor can any political party wreck it! America can only be wrecked by Americans! That's you and me, the people who compose the country! We can wreck it, and we are the only ones who can and the ways in which they seek to do the wrecking is by the destruction of confidence in America which is to be found in two or three attitudes: to develop a campaign to sway the potentiality of financial reserves that will find themselves depleted; in the complete and inevitable tragedy of instability, and after you have destroyed the confidences in their own government, you have put a final wedge for the world revolution!

Ladies and gentlemen let us say to such diabolical theorists and such enemies within and without our gates, that we still believe that we have a government that was instituted by the people, that was born for the people, and that will be preserved by the people."

ALONG THE WAY

By Preston Bradley

I am writing these words on the second day of September. I am sure that the trend of my article this month will be concerning the opening of church and my dreams for the winter's work ahead of us all. Never in all the years has a summer gone by any more quickly. It has passed for me with startling velocity. It seems impossible to believe that two weeks from next Sunday I will stand in my pulpit at the opening service.

As I look back over the summer I am deeply conscious of failure in many ways. There are books that I meant to have read, letters I meant to have written, places I meant to have visited, articles I meant to have written, oh, a hundred and one things that I fully meant to do!' There is no more difficult thing for me than to stay indoors in the summer. Trails are always calling, lakes are beckoning, new portages to make, and the days all too short. In the morning as I started out on a day to be spent out of doors I would say to myself, "this evening after I return I will go down to the study and get some work done." Evening would come. After dinner I would be so delightfully tired and relaxed that work was impossible and to bed I would go. I wish you knew how many evenings this summer I have been in bed at 9.00 o'clock! Well, after all that is what the summer vacation is for and I am sure that my friends will forgive me for being so negligent. There hasn't been a day when I have not thought about the many church and radio friends and all who work so faithfully in every organization for the work in the winter months.

I came to the woods this year more tired than I have ever been and more wounded in my soul. I needed the healing of pine woods and quiet waters. I needed the sunsets and the moonlight. I needed the night spent in my little tent pitched about the jackpines on the shore of a rugged lake miles away by canoe and portage from every thing called civilization. Now, as I realize that it is all over and I will soon be back in the mealstrom of a cities life I have an indescribable feeling. I love the city. I love my work. I love my church. When my friends say to me, "you couldn't possibly live up here all the time" I reply, "Well, I suppose not" but all the

time I am wondering, wondering if after all they might not be wrong! Sometimes I think I could. When my heart is heavy and my mind is worried about the many problems of the winter and my shoulders seem too weak to carry the heavy loads which every pastor knows and understands, I am helped by the thought that someone is being helped and there is my work to do. So we are looking homeward. Soon telephones will start, (We have none here), lights will blaze (we use kerosene lamps here), automobiles will shriek (there is none within a mile here), and all the noise, confusion and din of the city will be upon me. Sermons are waiting to be preached, lectures to be given and book reviews to be delivered. There will be broken hearts to help at funerals and the sharing of happiness at the marriage altar. Calls on the sick and unfortunate and advice given to those in difficulty. So it goes and has gone for nearly twenty-five years. There will be no more "home" evenings. There will be meetings, board meetings conferences luncheons and appointments by the score. As I write these words in my little study, I lift my eyes and look out upon the still waters of our beautiful lake. Old cedars and pines are my nearest companions, happy birds are fliting in and out among the dogwood and underbrush, a warm sun is tenderly carressing the whole scene, it is quiet and oh, so peaceful. Am I too selfish when deep in my heart there is the feeling that I wish I could stay here always? Yes, I am selfish to wish that. I close my eyes to rest a moment and I hear the heart beat of a world. A world torn by hatred,revolution, chaos and confusion. I think of the hundreds of thousands of terror stricken hearts and lives. I have no right to this peace and happiness of mine. I must get back to the conflict. I must share in the turmoil. So, I'll be back. Sunday morning September 20th, is the day. I have chosen for my opening sermon, "A Summer of Crisis and Change." I will be very much disappointed if you are not there too. Let us begin with the very first service and by a united effort make our church in this, my silver jubilee year a great source of inspiration and strength to all. Let us be a haven of rest for the weary, a refuge for the weak and erring, a center of religious culture where men and women in all conditions can find surcease from the agonies of life and inspiration for finer living. In the midst of the clashing voices of hatred and greed may we be the clarion voice of understanding and love—What an ideal to set before us for the year ahead. Will you help? Help in every way. By your attendance and support and by your willingness to perform any task that comes your way. Our church is greatly needed—just our kind of a church. No quibling about theological creeds, no ecclesiastical institutionalism, no superstition and fear, nothing but the religion of the good and the true and the beautiful. What a challenge! What an opporunity! I know you will not fail me.

* * * * *

The necessary postponement of our trip to Europe this year was a great disappointment to both Mrs. Bradley and myself. I have been able to keep quite reliably informed as to what is going on by letters and correspondance with my friends who live there and those who have gone over this summer. It has been a very hectic and uncertain summer for poor old Europe. What the future has in store no one knows. I am glad that two very active and prominent members of our church are having an opportunity of visiting many of the important and vital centers of European life and action during the summer. Mrs. J. J. Reynolds, vice president of our board of trustees and former president of our Woman's Club and former president of the Ninth District Federation of Women's Clubs, is in Europe. I know she will have many interest-

ing impressions to give us on her return in the late fall.

Mrs. Georgia Bell, chairman of International Relations of the Ninth District, member of the church and active in the Woman's Club, is spending the summer abroad. She will visit the League of Nations in Geneva. Her well known interest in International affairs will enable her to bring home to us many authoritative interpretations of the European situation. She, too, will return late in the fall. I have heard from both of these travellers. Let us give them a warm welcome when they come home.

* * * * *

All of the activities of the church will be underway by October 1st. The opening luncheon of the Woman's Club will be held October 12th, at the Edgewater Beach Hotel. The Men's Club will open in late October with an address by myself on "Summer Days in Story and Picture." I have made some interesting movies of some of my trips this summer and will show them for the first time at this meeting. The Church School opens with the opening of church. The Young Peoples Club will hold an October meeting. I hope every member of these organizations will get in touch with the church office or the officers of the organization so that each society will begin with enthusiasm and spirit.

* * * * *

I had an interesting experience the other day in Cleveland, Ohio, in being introduced to H. L. Mencken. He remembered some correspondence I had with him when he was editor of the Mercury and published a department called "Americana." I have not always agreed with his point of view but I have long recognized the timber of his mind and artistry in writing. His last volume on "The American Language" is a monumental bit of work. I found him a quiet reserved modest sort of person and one who creates a fine impression. I should like to know him better. „

Speaking of Cleveland I had an opportunity this summer of spending two evenings at the Great Lakes Exposition in that city. Beautifully situated on the lake front it was a miniature Century of Progress. I enjoyed my visit immensely. I was delighted to run into our old friends "The Wings of a Century" under a new name and the ‚'Globe Theater Players." Both were thriving. The "Wings of a Century" (in Cleveland, "The Wheels of Time") is a better production than the Chicago show and I thought that it was one of the high lights of our own exposition. I made the trip to Cleveland from Duluth on the S. S. Juniata of the Great Lakes Transit Corporation. I spent most of the time with the Captain, Capt. Albert W. Hayden, who spends his winters in Harrisville, Michigan, and is a radio listener of mine. It was thrilling at times for we had smoke as well as fog with which to contend. I am never on any boat long until I find myself a part of the navigating staff.

* * * * *

In spite of the many trips I have made away from our island home this summer I have found time to finish the work on a new book which will be published on October 22nd, by Bobbs Merrill & Co., of Indianapolis and New York —the publishers of my other two books, "Courage For Today" and "Mastering Fear." I have called the new book, "Power From Right Thinking." I finished the proof reading only yesterday. These three books contain my philosophy of life. I am sure that those of you who have the first two will want the third book of this trilogy. If you desire a first edition autographed kindly send your order to any Chicago book store or department store book shop and you will have one reserved. The book will sell for one dollar and a half and will be uniform with the first two. Remember the publication date is October 22nd, but if you want to be sure of a first edition you had better

just send in a reservation order to your book seller.

* * * * *

There were many other things I wanted to chat with you about this month but I have already taken up my available space. I hope to see you September 20th, at 10:45 in the church.

THE WOMAN'S CLUB

With the first kiss of frost tinting the leaves and the chill brisk air morning and evening making the log fire very cozy and comfortable, and the rest of the day too glorious to spend a minute indoors—we realize that autumn has glided quietly in and summer slipped away without adieu.

All during vacation days "booth chairmen" have been busy with their plans for the Bazaar and already considerable work has been accomplished. We hope that other members of the club and the church have not been unmindful of the Bazaar and that when we get together in the fall the result will be surprising.

The formal opening of the Woman's Club for the season 1936-37 will be the Home Coming Luncheon at the Edgewater Beach Hotel, October 12th. Ladies who desire to unite with the club and guests will be welcome at this affair, and all members are sincerely urged to attend. Let us make this opening meeting the best ever!

The Bazaar dates are announced for December 3rd and 4th, and the "Donation Tea" will be held on November 30th. This is a week or so later than former years. It was thought there might be greater success if held in the Christmas month, and more time to prepare for it in the fall.

Our program chairman, Mrs. Walter Hermsdorf, has been working during the summer making up the program for the coming season. Mrs. Hermsdorf has enjoyed country life this summer in a lovely cottage out in Barrington, she writes that it is "set down" in the midst of five big apple trees, surrounded by soft green grass lawns, and faces the 17th tee of the golf course—Here she has had time for golf and bathing letter writing and entertaining many guests, while at the same time working indefatigably with her new duties as President of Chicago and Cook County Federation of Woman's Clubs, and Program Chairman of our own Club. Mrs. Pape enjoyed visits at the Hermsdorf cottage and a game of golf occasionally, and has also made a trip to Oregon—Mrs. Reynolds with her sister is touring Ireland, Scotland, Wales, England and France—And Mrs. Georgia Bell is also in Europe, with Geneva as her special goal—on "International Relations" bent is she! We are sure she will give us a most interesting talk on her pet subject upon her return. And Mrs. Reynolds will have much to tell of the thrill of her first trip to Europe. How happy we will be to welcome these travelers home! We hope that the summer has been helpful and rich with pleasant experience for everyone, and that all will return to the winters work with renewed strength and interest.

G. T. B.

WEDDINGS

August

3—Charles R. Mullen
Scytha Piercy, Residence
8—Lindwood B. Michaux ,
Ethel B. Stout, Plaza Hotel
15—Harold C. Vaughn
Margaret Nicola, Residence
29—Harvey A. Thom
Arline E. Cummings, Residence
29—Ralph S. Viall
Marylyn Carter Greuling, Residence

(Mr. Clark, assistant to Dr. Bradley officiated.)

FUNERALS

(Mr. Clark, assistant to Dr. Bradley officiated.)

August

3—John W. Hirst, Rosehill

3—Max Leser, Waldheim
24—John E. Benson, Graceland
28—Algeron McLean, Rosehill
31—Robert Conrad Robinson, Graceland.

DR. BRADLEY'S BOOKS

The ideas and philosophy of our pastor which he has been giving over a number of years in his lectures throughout the country, have been incorporated in two books which he has recently published.

Last year he wrote his first book, "Courage For Today." The response to this book was beyond all expectations. It was published just before the holidays last year and has sold steadily throughout the year. Last summer he did another book called "Mastering Fear," which was published early in October. The reception of the second book continued the success of the first. Both books are published by Bobbs Merrill Co., Indianapolis, Indiana and New York. They are on sale in any book store in the United States, and sell for $1.50 each. If you would be interested in purchasing the books any book store will gladly accommodate you. If you cannot purchase from a book store you may order direct from the publishers. If you purchase the books in Chicago at the stores or department store book shop, arrangements can be made to have them autographed.

M. H.

JUST BETWEEN FRIENDS

You are a contributor to the Church. Do you personally feel that you are getting your money's worth?

If so, then how do you arrive at the sum total of your pledge? Do you figure it out on a percentage basis of your entire income, or put down what you think will satisfy the needs? If your system is the latter, it is quite fair then to say that you do not go witho anything you badly want, in ord to give to the church.

Of course, you cannot join a club or fraternal order on th basis. Why does not the chur fix its charge to you? Becau the church is for all sorts a conditions of people, while clu and lodges are a selected membe ship. And that places an oblig tion on everyone able to giv Scriptures state it thus—"Un whom much is given, from the shall much be required."

So, counting in your amus ments, your clubs, your vacatio and expenditures for luxuries is not stretching the point to s that what you give to the chur is but a drop in the bucket of yo expenditures on yourself. If t church needs an extra financi life, you could probably me your share of it without emba rassment or sacrifice.

What do you think of peop able to give to the church but w never give, yet who demand t services of the church in time trouble or for the education their children? Isn't it like they have never thought the ma ter through, and do not see the selves as accepting charity, t charity of their church-suppo ing neighbors?

Well, we know a church, dem cratic in spirit, wide-reaching its activities, blessed by hundre of loyal families, teeming wi children and youth.

And now, the call is going o to place that church on a sound financial base than ever, to me its obligations in full and provi a backlog against the time of n cessary repairs and impro ments.

If you know this church, and means anything to you, the c upon your loyal co-operation w not be in vain. You'll thank management for having told y of the need, and you will be h py to help make their plans success.

OUR CHURCH PAPER

The little magazine which you are now reading is the church paper of the Peoples Church of Chicago, 941 Lawrence Avenue. It is published every month during the entire year. For one dollar it is mailed anywhere on earth. Every friend, member and radio listener of the church is invited to become a subscriber. Each number contains a sermon delivered by Dr. Bradley from the pulpit of the church. Other articles are included which make the investment well worth the small amount of the subscription price. 12 sermons are mailed to you at a cost of less than ten cents each.

We are anxious to increase our subscription list for every subscription directly benefits the church. All subscriptions above the cost of mailing go directly in to the treasury of the church and help with the expenses. No one connected with the magazine receives any remuneration whatsoever. The firms which advertize with us make the magazine possible. When opportunity affords kindly mention the fact to our advertisers that you saw their ad in our church paper. It will help. Kindly send one dollar to May H. Harrison, The Peoples Church, Chicago and let us put your name on our subscription list. It will be a wise investment.

THE BAZAAR

It is time to remind our friends that the summer is speeding rapidly along to the fall—Autumn will drop down upon us long before we are ready to receive it,—and there just ahead, in the early fall looms the annual Church Bazaar! Will you be forehanded with what you will donate to assure its success? Will you plan to make some extra glasses of jelly, jars of jam or preserves or pickles, to send to the Food Booth?—When on your vacation trip will you remember when visiting shops here and there, to pick up some interesting article to donate for sale at the Bazaar? You will have fun looking for something, and saying "This is for my Church Bazaar!" Dr. and Mrs. Bradley, the officers and members of The Woman's Club, under whose auspices the Bazaar is given, deeply appreciate the interest and generosity of the radio friends and all others who so kindly contribute to the success of the annual bazaar.

There will be booths for pillowslips, towels, fancy cushions, kitchen articles, handkerchiefs, aprons, fancy work, "Dads' booth"—smoking outfits, sporting goods, ties, wearing apparel, etc. A booth for miscellaneous articles of all kinds, and a food booth. Also remember the "White Elephant Booth"—if you have anything in your home that has lost its interest for you send it to the church and be sure someone will buy it from the "White Elephant!" It is really funny what people will buy from this quarter;—a few odd glasses, plates, a dish, a vase, ornaments, anything at all!—The ladies in the Woman's Club are already working on aprons and other articles. They would appreciate materials suitable for aprons sent to them to make up if you find it inconvenient to make them yourself. This alone is a hint to ladies who are very very busy but who want to assist in some way toward the work.

The proceeds from the Bazaar goes to the church, and you will all want to do your part.

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